DRUM

NEWSLETTER of SHANTI THIRD WORLD CENTRE, MANCHESTER

ABORIGINES

- MOZAMBIQUE
- NICARAGUA
- RETURNED VOLUNTEERS

No.8 JANUARY 1979 10p

Manchester-Periodicals A-Z

EVENTS EVENTS EVENTS EVENTS

JANUARY

Tues. 23rd. Third World Society. Free film "Five Minutes to Midnight". A BBC documentary on issues and problems of world development. 5pm at International House, 84 Plymouth Grove. Coffee, tea and snacks will be available. A chance to get to know each other.

Fri. 26th. Public meeting on Nuclear Power. 7.30pm, Friends Meeting House, Mount St., Manchester1. Films "Torness" and "Nuclear Alternative", plus a discussion about action.(FOE and Shanti).

Sat. 27th. Returned Volunteer Action meeting, 6pm at 178 Oxford Rd. (See article in this newsletter).

Sat. 27th. LATIN AMERICAN SOLIDARITY CAMPAIGN. Folk evening, Irish and Lain American bands. Food and late bar. Birch Community Centre, Brighton Grove, Rusholme. Tickets 50p from Shanti.

Wed. 31st. CAMPAIGN AGAINST THE ARMS TRADE public meeting at the Star and Garter Pub, Fairfield St., Mc. Phil Asquith of the Lucas Aerospace Shop Stewards Combine, + videotape of ITV programme on conversion of arms industry.

FEBRUARY

1-3rd. JOINT CHRISTIAN SOCIETIES CONFERENCE with Paul Oestreicher on Christian - Marxist dialogue. St, Peters Chaplaincy, Oxford Road, Manchester 13.

Sat. 3rd. NW REGIONAL TORNESS ALLIANCE - Rochdale. 12 noon, 17 King Street, Rochdale. Details Rochdale 48922.

Thurs. 8th. THIRD WORLD SOCIETY. "The causes of poverty - myth and reality". Part of Mc University Multi-Ethnic week. The speaker will be Martin Jones of the World Development Movt. 5.30pm Owens Union.

Tues. 20th. THIRD WORLD SOCIETY. "Appropriate technology". 5.30, Owens Union.

MARCH

5th - 9th. ANTI-POVERTY ACTION WEEK. A week of speakers, films and events on world poverty. Full programme to be announced.

7th - 15th. CHILDREN'S CRAFTS FAIR, Leeds. Contact Janaki Nair, c/o Shanti.

10th - 11th. RETURNED VOLUNTEER ACTION National Conference - in the North! Theme: the Glencree Charter, an international code of practice on volunteering. Details from RVA, 1c Cambridge Terrace. London NW1.

Tues. 20th. THIRD WORLD SOCIETY. "The Third World in Britain". A joint meeting with Community Action.

APRIL

20th - 22nd. THIRD WORLD FIRST NATIONAL CONFERENCE in Oxford. Theme: "Waste". Details: 232 Cowley Road, Oxford, OX4 1UH.

STOP PRESS: MULTI RACIAL FESTIVAL at Manchester University. Feb 2-9 inc.ALL- NIGHT film festival, Reggae bands, folk dancing, crafts, ethnic food

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DRUM is produced by Shanti, 178 Oxford Road, Manchester 13. Subscription £1 for 5 issues.

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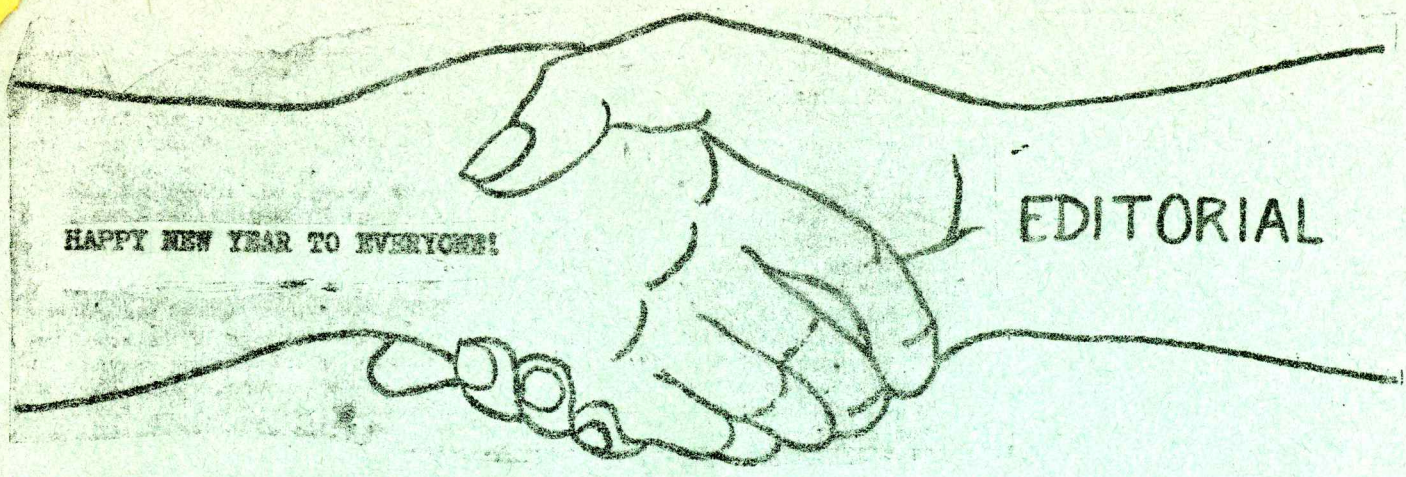


EDITORIAL

HAPPY NEW YEAR TO EVERYONE!

The new year has certainly brought change to Shanti. Paulette has left her job as a full time worker with the collective. We are all very sad (including Paulette herself) that she is leaving. Everyone at Shanti sends their thanks and best wishes to her - but we don't say goodbye as she will still be very much on the scene. We do say welcome, however, to Isabelle who started full time work with the collective some weeks ago!

The other change may be of a more fundamental nature. For a long time now we've realised that our badly situated little shop just doesn't make enough money to keep us solvent. We won't be able to run away from this problem much longer. A number of ideas have been discussed but the one which seems to be most popular (or most feasible) is that Shanti should forsake the shop (perhaps we'll get a van or bus and "take it on the road"!) and become a coordinating/campaigning body for Development Education work in Manchester - on similar lines to the Scottish Education and Action for Development group in Edinburgh (SEAD). We would hope to get outside funding and would work very much hand in glove with the development agencies, projects, and groups in Manchester like Christian Aid, Oxfam, WDM., UNA. (and their Development Education Project which concentrates on schools), and so-on. These are rather formidable ideas and we would be very pleased to talk them over with anyone who may wish to comment, criticise or encourage! For the time being, however, we are continuing as usual.

Hope you enjoy this issue of DRUM. One thing we think this and recent issues have shown is the number of contacts we are making directly with people living or working overseas. The interview with Barry Munslow from Mozambique fits in nicely with the reports we sometimes get from Alan Taylor who is presently there. We have a poem from a patriate black South African and we are fully intending to keep up our link with our friend who is working in a shanty town in Brazil - see the Campaigns page. Recent events with Returned Volunteer Action have lead to possibly greater activity from returned volunteers in the Manchester area. We have a special page on this topic.

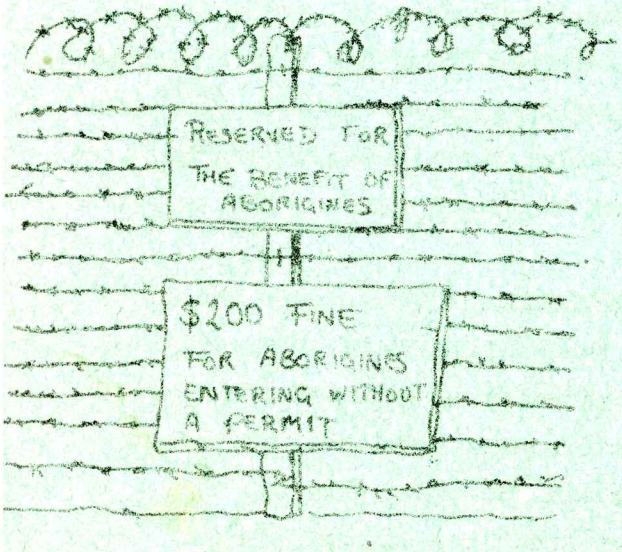
In particular, we were very fortunate to meet the contingent of Aborigines who were recently in Manchester as part of their European tour to combat events in Australia. So often when one works hard to lay something on, the personal gains are well worth the sacrifices. See the report on their visit.

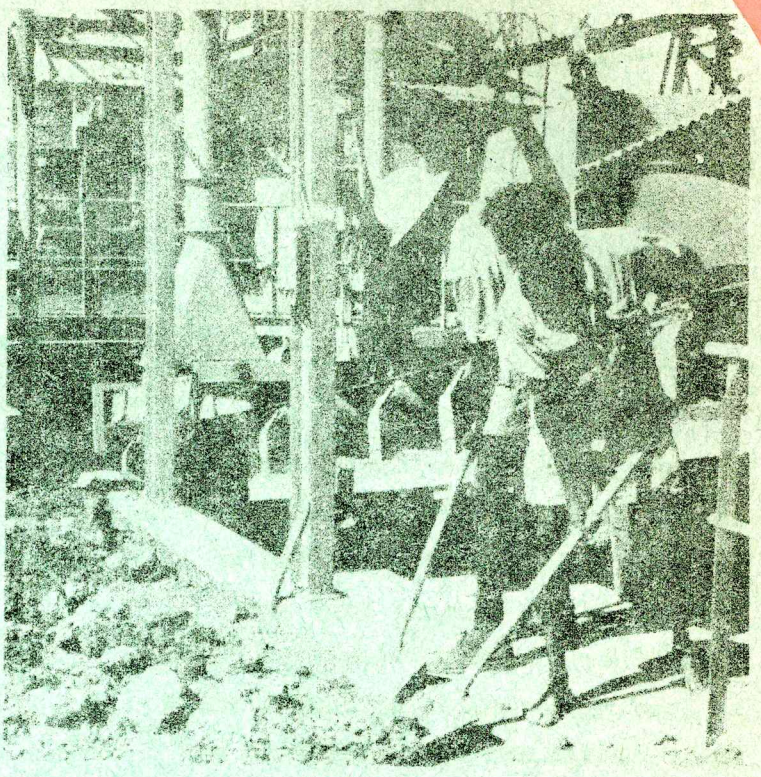
LOVE AND PEACE TO YOU ALL!

AN ABORIGINE MOTHER

The following is a trans cript of part of the Aborigine's public meeting last November in Manchester. Joyce Hall talks about her experiences in the Aborigine Community at Welpa, Cape York, and about the problems of young people:-

"Well before, it was alright when the churches had us,we were under the churches, that was alright. But then since, the churches sold us out like a I say like selling a cattle...the young people today who are really able to work, they have got no jobs. Since Comalco came into the area, the Aborigines had no fair share, they even can't get jobs unless they were qualified. Even the older ones, we can't get a job. One time I forced myself to get a job, and by gee, I had a fight...The young girls that went to college,and passed, they couldn't get a job...





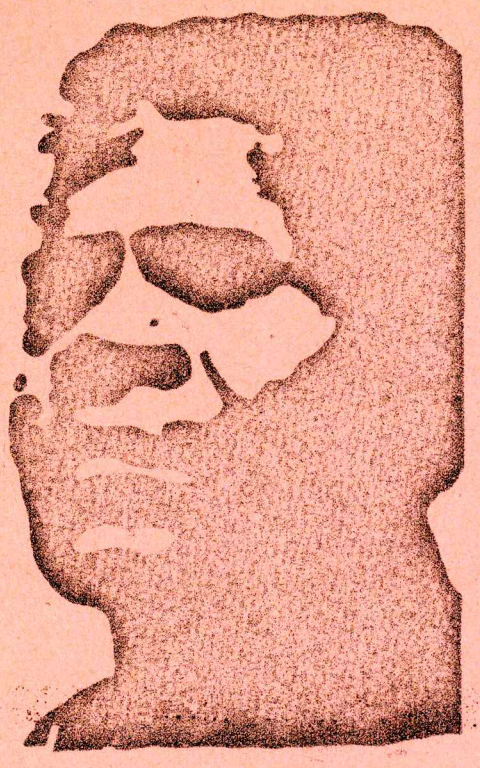
Most Aborigines are only given unskilled work such as cleaning up around conveyor belts.

So the younger ones, they sit back, drinking and gambling like white people does (because that's the teaching we got from white people), though they go out hunting but then sometimes, 'cos there's no jobs (and we can't blame the younger ones)...The white people have taken more interests in themselves and not in the blacks.

"When we needed the ambulance we couldn't get the ambulance. We'd pay to fly with our own expenses, either to get the Fokker Friendship or DC3.

The ambulance is not there for us though our money is cut off for the ambulance.

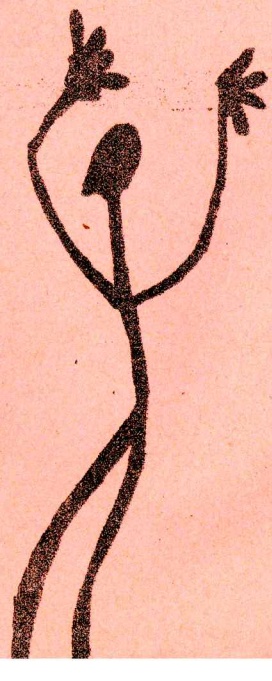
"Idid little jobs, as an acting liaisons officer. Help withmothers who had a lot of children. Help the sick people, the pensioners not only my mother, other pensioners. Homes that was broken. I got



children and took them in my home gave everything like I did. All that I had in home I gave to the children, though they weren't my children. Every time I see in my cupboard if there's not enough. Sometimes my children say 'Mum we haven't got enough'. I tell them, 'Don't say that, there is food and there are there are clothes. There is every thing. If you truly believe and if you see your cupboard is empty, walk out for a while and go in again and look carefully. You'll find plenty of food, you'll find plenty of clothes'...I managed with my children, though this might frighten you, I have twelve children, and I'm honest. One child was born with a hair lip and a cleft palate...The minister came and baptised him and said: 'Joyce we have no hopes for your kid'...Every day I used to go down to the creek - we had no fridge in those days - I used to and get water from the rippling streams and filled up my bucket, boiled my son's teats, covered them carefully, boiled his milk, and covered it with a piece of cloth, like a mat, light, kept his milk cool, had no trouble.

I flew down to Brisbane with Archibald - everybody calls him Lino Rose 'cos he's a boxer today... No white doctors told me how to feed that little child. I weaned him off my breast... Anyway he was put in the Alexandra hospital in Brisbane. I saw marvellous things done to my son...everytime I went to seehim in Brisbane, they would cover him up, they told me to stand long way off. I used to sit beside his cot and watch him, and went home... Now today he's 19 years of age, big, and he's a house-boy. He's got no job. His work is in the home, he cooks for me, he turns the mattress over every morning, makes up the bed, sweeps the home, looks after his little brothers and sisters...

"With jobs, yes, we might look for a job. But if there's no jobs you can get a job some other way. We work and help each others in the village. Two dollars is sufficient for us. Maybe just a food on the table, a little on the table, the payment is enough. We don't expect money from anybody, but we share and work, this is the way we do. We don't pray for money. But if you cant get a job, well, its very hard. Most people today are looking for jobs, still there's no jobs around Weipa. Lots of jobs for white people but not for blacks.

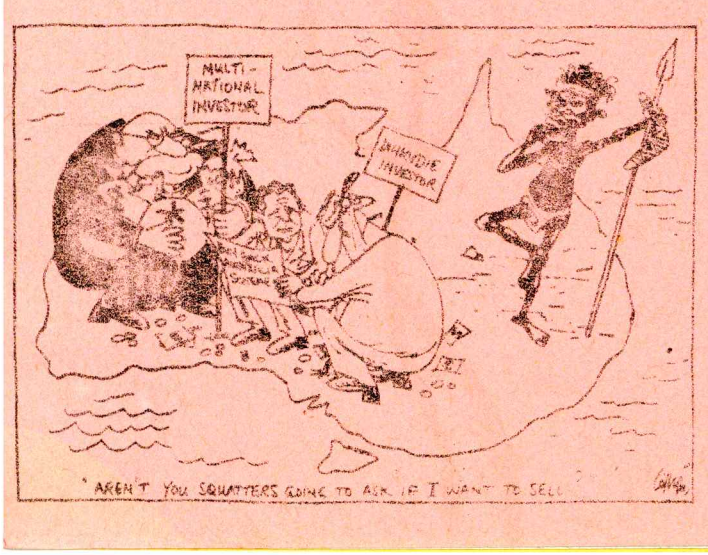


ABORIGINES SPEAK OUT

The rapidly worsening plight of Australia's indigenous peoples is a situation few people in Britain are familiar with. On Nov. 22nd we in Manchester had the unique opportunity of hearing their story first hand through their own spokes - people - a delegation of three aborigines who have been prominent in the struggle for land rights over the last few years. The visit to Manchester was part of a European speaking tour sponsored by War on Want, Survival International and other bodies. Apart from a public meeting (see transcript below) we managed to arrange a number of radio and TV interviews and a meeting with dockers representatives in Liverpool.

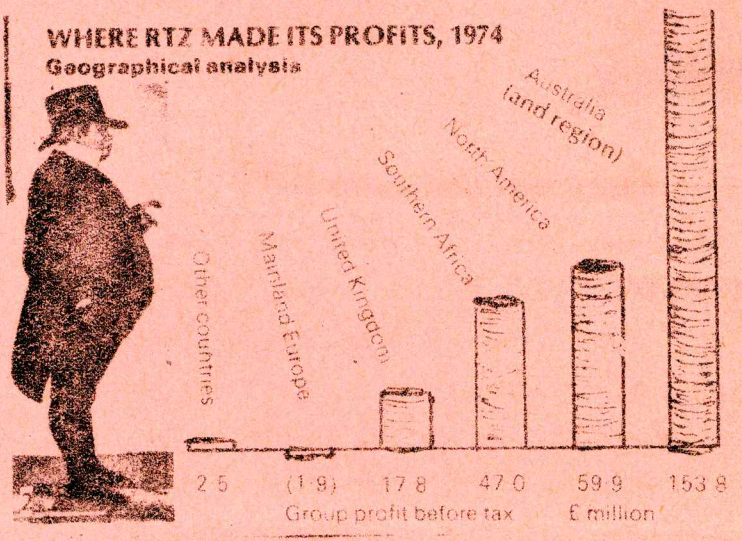
TRIBAL LANDS

Territory is the heart of the issue, for most tribal lands are firmly in the hands of the whites. Only some isolated reservations and National Parks in the far North and Centre regions belong to the Aborigines for their own use. These remnants are increasingly vital for their survival as a people, since their whole way of life is centered on their land, which they believe is sacred. They also need these areas if they are to have somewhere in Australia where they can determine their own future and build an appropriate economic base.



MINING

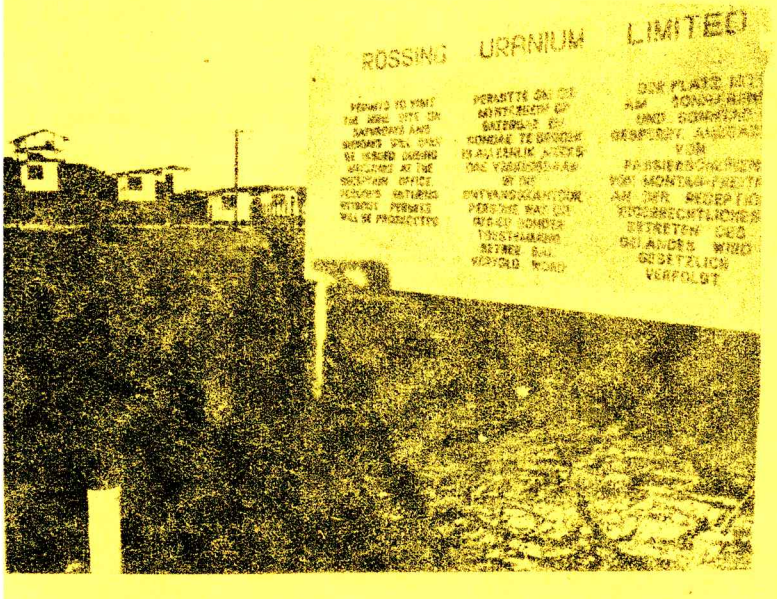
Yet these lands are the very places threatened by the international mining companies, notably Rio Tinto Zinc, Shell, Pechiney and Comalco. These companies have recently discovered vast deposits of uranium, bauxite, iron, gold etc. on these territories. An RTZ document



leaked recently lists 39 Aboriginal reserves in order of priority for exploitation. The Australian Labour government brought in land rights legislation in the early 70's which protected Aborigines by allowing them a veto on mining proposals. The Conservative government has since revoked this veto and in fact a deal has just been concluded between the Federal Government and the Aboriginal Land Council in N. Territory which gives the go ahead for a multi-million pound uranium development at Ranger - a place claimed as traditional Aboriginal homeland. The Aborigines are furious because only 3 out of 40 council members actually aggreed to this deal! This is only the latest in a long history of double-dealing, anti-Black legislation and outright massacre of the Aborigine people.

AUSTRALIA - NAMIBIA - BRAZIL

The issue of mining in Australia cannot be separated from mining elsewhere, for the companies' operations are worldwide. RTZ are heavily involved in the world's largest uranium mine at Rossing, Namibia. This mining is contrary to UN resolutions, the decision of the International Court of Justice, and Labour party policy. The uranium is now being flown to Paris and is processed in Almelo, Holland and Capenhurst, Cheshire. If this uranium deal becomes politically untenable (will '79 see true self-determination for Namibia?) then massive pressure will be applied for Australian sources to bridge the gap. Furthermore the British, Dutch and West German governments are involved in the URENCO contract to supply enriched



uranium to the Brazilian and Iranian governments. Brazil has not signed the non-proliferation treaty and refuses to submit to international inspection of its installations. The uranium is enriched at (once again) Almelo and Capenhurst, among other places. The Brazilian connection is all the more important since many of the same companies are involved in massive bauxite mining operations in the Amazon basin. Thousands of tribal people in these areas have been shot, poisoned or evicted from their land.

SUPPORT IN BRITAIN

Britain, the U.S. and Western Europe, are the major customers for all these minerals. This destruction of indigenous people's land and culture is being done in our name, to fuel our industries, to feed our consumer lifestyle. It is almost impossible to 'opt out' of such a process of exploitation. We must resist it with as much dedication as we can muster. Only concerted action will force governments to cancel contracts and companies to change their policies. We at Shanti are involved with a number of groups trying to bring people together on this issue.

Locally: Friends of the Earth, 95 Oxford Road, Manchester. (236 2044)
Anti-Apartheid / Trade Union Liaison Committee, c/o Frances Kelly, 19 Tintern Ave., M/C 20.

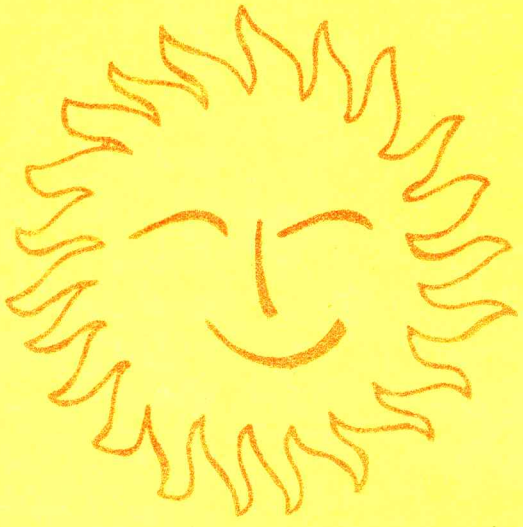
Nationally: CIMRA, 92 Plimsoll Rd, London N4 (01 226 3947)
Stop URENCO & Greenpeace 6 Endsleigh St, London WC2 (01 387)
CANUC, 21-25 Tabernacle St London EC1 (01 38)

Some of the literature about Aborigines is reviewed elsewhere in this issue of DRUM, and CANUC & CIMRA leaflets for further details.

Shanti and Friends of the Earth invite you to a public meeting on Nuclear Power on Fri Jan 26th at 7.30pm. We'll be showing 2 short films: "The Nuclear Alternative" and "SCRAM", (about Torness), and there will be a speaker followed by discussion on what can and is being done in the North West. At the Friends Meeting House on Mount Street, Manchester 1.

NUCLEAR POWER

Discussion



Action

NO THANKS !

FILMS

The Nuclear Alternative & Torness

at **Friends Meeting House, Mount St, M/c.**

on **FRI JAN 26th** 7.30pm

organised by

MANCHESTER FRIENDS OF THE EARTH (273 2044)

AND

SHANTI THIRD WORLD CENTRE (273 5111 ex 56)

WHAT YOU CAN DO

The resistance of the people themselves and the national and international protest occasioned by the brutality of the methods used in other settlements, have delayed the demolition of Crossroads. Continued pressure might succeed in at least alleviating the suffering of 20,000 people and in making the South African government more aware of the world-wide rejection of the Apartheid System.

YOU CAN PROTEST AGAINST THESE FORCED REMOVALS and SEPARATION OF RACES by...

A. Writing letters of protest to...

The Prime Minister of South Africa,
P. W. Botha,
Union Buildings,
Pretoria,
South Africa.

and to The Ambassador,
South African Embassy,
Trafalgar Square,
London, WC2 N 5DP

B. Urging your MP, Trade Union, Church, Political Group and/or Company to petition and protest on this issue.

C. Supporting the general anti-apartheid groups.
For information, contact...Anti-Apartheid Movement,
89, Charlotte Street, London, W1.
Christian Concern for Southern Africa,
1, Cambridge Terrace, London, NW1.
International Defence and Aid Fund,
104, Newgate Street, London, EC4.
Christian Aid, Box 1, Brixton, London, SW9 8BH.

YOU CAN SUPPORT THE PEOPLE OF CROSSROADS DIRECTLY

By sending telegrams, letters and cards of support

c/o The Crossroads Residents Committee,
Cowley House,
126, Chapel Street, Cape Town, 8001, South Africa.

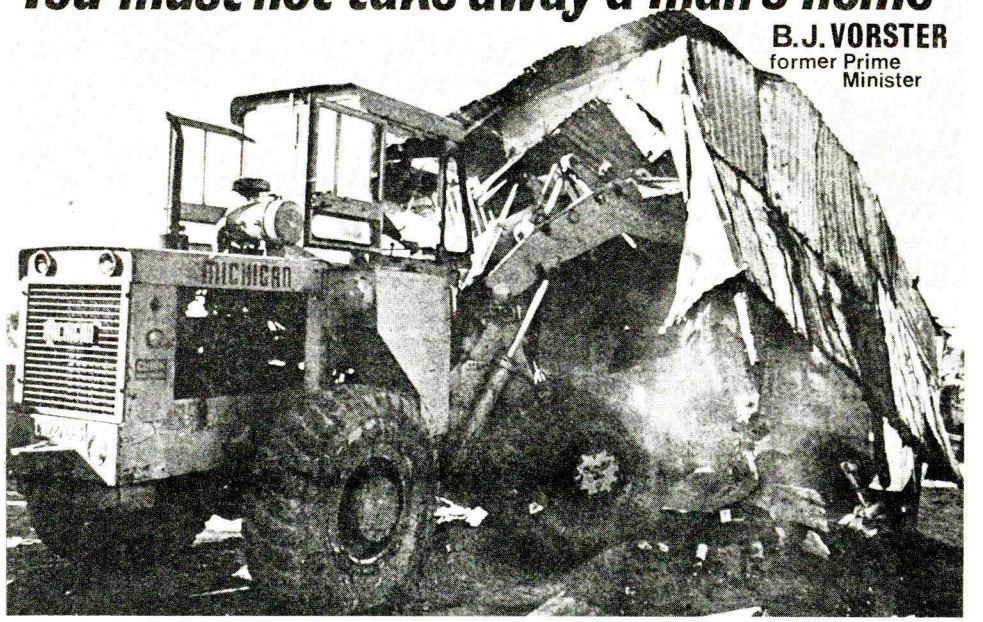
Published by CROSSROADS ACTION CAMPAIGN, c/o C.C.S.A., 1 Cambridge Terrace, London, NW1

CROSSROADS In Crisis

SOUTH AFRICAN SQUATTER CAMP

'You must not take away a man's home'

B.J. VORSTER
former Prime Minister



In August 1977 the homes of 15,000 people at Modderdam and Werkgent were bulldozed to the ground; in January 1978 the 10,000 inhabitants of Unibel suffered the same fate. NEXT ON THE LIST IS CROSSROADS.

CROSSROADS is a settlement on the outskirts of Cape Town, which houses about 20,000 people, ie. about 3,000 families. The men-folk have been drawn to Cape Town from the barren and undeveloped 'home-lands' in search of work. 'LEGALLY' they are supposed to live as bachelors in bleak and often overcrowded hostels. The desire for a normal family life, however, has led them to reject such accommodation and to make provision for their families to join them in what–ever form of shelter they are able to erect for themselves.

Nearly all the households (80–90%) have at least one member in employment in Cape Town, while many are self-employed within the settlement as traders, dressmakers, mechanics, handymen etc. The community is divided into four wards, each with a committee, whose functions are:

Peace-keeping, cleanliness, settlement of disputes, dealing with problems about rent, transport etc. Representatives from these committees form a general committee. Basic sanitary and medical facilities are provided by the local authority, which raises a levy of R7 (£4:50) a month from each household.

Two schools initiated and built by the people also serve as community centres for religious, educational and social purposes.

Its external , physical appearance, Crossroads resembles many of the settlements to which the South African Government has moved people...A collection of roughly built shacks clustered together on insufficient land. In terms of locality, employment and income, family life, and community organisation, however, it is far better than many of those.

People were first settled in Crossroads in 1975, when they were gathered together by the authorities from a number of smaller settlements; since then others have joined them from the townships and other settlements around Cape Town. Although, officially most of the residents are 'illegally' in the CapeTown area, the average length of time they have resided in Cape Town, is 18 years for the men and 12 years for the women.

Crossroads is now a well organised, peaceful, healthy, community. Yet the government is determined that it must go and the Deputy Minister has stated that 'every method available to the government would be used to make them move.'

In May 1978 eviction notices were issued to all the residents.

Other 'methods' have included...

5. 6. 78:
Arrest of 50 people for pass offences. Police fired shots and used tear-gas to disperse crowds during the raid.

6. 9. 78:
400 men, women and children arrested in a police raid which lasted from midnight to 6 a.m.

14. 6. 78:
A further 63 people arrested during a raid.

14. 9. 78:
2 a.m. – 4 a.m. raid by police. Further raid at 7 a.m. 'A man was shot dead, many people were beaten, hundreds were arrested and tear-gas canisters were fired into crowds.' (The Argos, 14. 9. 78)

WHY DOES THE S.A. GOVERNMENT INSIST ON MOVING THESE PEOPLE?

The South African Government is prepared to use the stated means and go to even greater lengths to remove blacks from 'white areas', because the denial of residential rights to blacks in 86% of the country is essential to the maintenance of the apartheid system. In the recent past, in the immediate vicinity of Cape Town 25,000 people have been added to the over 2 million Africans who have been 'resettled' since the National Party came to power in 1948.

The apartheid system cannot afford the political and economic costs of having a permanent and growing black presence in 'White South Africa'.

POLITICALLY such Blacks would be in a position to organise themselves and to make demands for their political rights.

ECONOMICALLY the 'Social Costs' – ie. the provision of family housing, schools, medical services etc. – would have to be borne by the white local and central government instead of being subsidised by the 'homelands'.

HOW THESE PEOPLE ARE MOVED – whether they are shot at, bulldozed, arrested or 'persuaded' – is of no concern to the Nationalists. – 'Time will determine what method we will use. There are many methods.' (Deputy Minister)– But if political power and economic wealth is to remain in white hands, go they must and go they doubtless will.

CROSSROADS AROSE BECAUSE OF APARTHEID; NOW IT MUST GO, IN THE INTERESTS OF APARTHEID.

Its destruction is not being plotted by madmen. 'It is the logical application of the ruling political and economic system. It is an example of what happens to South Africans deprived of political, economical and legal rights – deprived of rights as HUMAN BEINGS.' (Social Worker in CROSSROADS).

The suffering of the people of Crossroads is part of the price that has to be paid by black South Africans for the prosperity enjoyed by whites in South Africa and by all those inside and outside South Africa who benefit from the present system.

RETURNED VOLUNTEER ACTION PAGE

What is RVA?

Returned Volunteer Action (RVA) is a national organisation seeking to use the experience and education of volunteers who have returned from working overseas in order to:

- look critically at the role of volunteers in developing countries;
- work to improve volunteering conditions and project assessment;
- encourage other returned volunteers to continue development work here in Britain primarily through development education.

Further details of RVA can be obtained from them at 1C, Cambridge Terrace, Regents Park, London NW1 4JL (01) 935 9447.

RVA Re-orientation Weekend

In the middle of November RVA held a re-orientation weekend for newly returned volunteers living in the north-west. The weekend was, I believe, interesting, useful and successful as it provided an opportunity for RVs to trade their experiences and to find out what is happening politically and educationally in Manchester and the north-west generally.

In particular, one of the many suggestions to arise from the weekend was that RVs should be linked together by a newsletter or chain-letter. For those RVs in the Manchester area this page could become such a link.

What can RVs do?

Here are 3 suggestions:

1) Become involved with existing groups and campaigns

There are numerous campaigns on third world issues (see the Campaigns page in this newsletter for example). Some of these are nationally based whilst others concentrate activity in Manchester. Particularly amenable to the sort of inputs RVs can make are groups working on campaigns or large projects who require assistance and are looking to provide an outlet for individual interests. In addition to Shanti itself there is also the United Nations Association Development Education Resource Centre (DERC.)(Didsbury School of Education, Manchester Polytechnic, 9a, Didsbury Park, Manchester M20 8RR. Tel. 445 2495). DERC has a large collection of teaching materials, which are for sale or for hire, and it runs a schools project which provides seminars to sixth forms on Britain and the Third World by use of teaching aids and overseas students presently in Manchester. In early 1979 the Centre hopes to coordinate a

teachers group to look at teaching materials, make assessments and perhaps produce their own teaching aids. RVs may well be able to take part in the school seminars or, if they have useful slides or similar materials, may be able to put together slide packs, slide/tape shows, exhibitions of third world artefacts etc.

2) Meet potential volunteers

RVs have two functions when talking to someone seriously thinking of working overseas. Firstly, they can give explicit, personal details of life abroad - its problems, anxieties, pleasures. They can advise on what sort of underwear to take, they can make suggestions for activities for overseas volunteers to participate in or start. This is useful to help a potential volunteer decide whether or not to go. Secondly, and probably more importantly, they can get the person to seriously question her/his motives for going, to consider what part the volunteer takes in development work generally. There are a number of booklets that people should read before undertaking to "help the third world" and many ideas and issues they should be familiar with before buying shorts and mosquito repellant.

RVs can contact potential volunteers by offering their to the local volunteer sending agency group (particularly with VSO) and by contacting the nearby University/College/Town Careers Advice Centre which should have a responsibility towards voluntary activity both at home and overseas.

3) Participation in VSO Week

In the past some attempts have been made to put an RVA contribution into VSO Week - the main recruiting season for local committees. Clearly, RVs could contribute greatly to such a week in the ways mentioned above. Next Autumn the local committee is putting on a series of lectures on Development at the Manchester Business School, to which a number of famous speakers and the chairpersons of VSO and RVA are to be invited.

In view of all these points, some of us who were at the re-orientation weekend have decided to hold a (short) meeting to discuss the local RV situation further. Details below. Hope you can make it - if not, drop a line to Shanti and we'll keep you in touch. Finally, look out for the RVA national conference on March 10-11, which might even be in Manchester!

Bob Kirby and Colin Archer

RVA MEETING to be held at Grapevine Cafe (upstairs from Shanti), 178 Oxford Rd., M/c 13 on Sat. 27th January. This is the same night as the Latin America Solidarity Group's party so we can go on there if we feel like it. Turn up from 6pm onwards and help cook! We'll lay on a basic meal but please bring extras. e.g. cake/wine etc.

AFAVELA PROJECT

We've recently received information from a volunteer working on a project in Brazil, and several people have decided to publicise it and raise funds for it. Afavela is a shanty town where 10,000 people live in abject poverty. About 8 months ago the people in the shanty town decided to do something abouttheir living conditions. They decided to draw up plans for the installation of 50 septic tanks each of which would cater for the sanitary needs of 15 families. (The lack of a sewage system is a threat to people's health.)

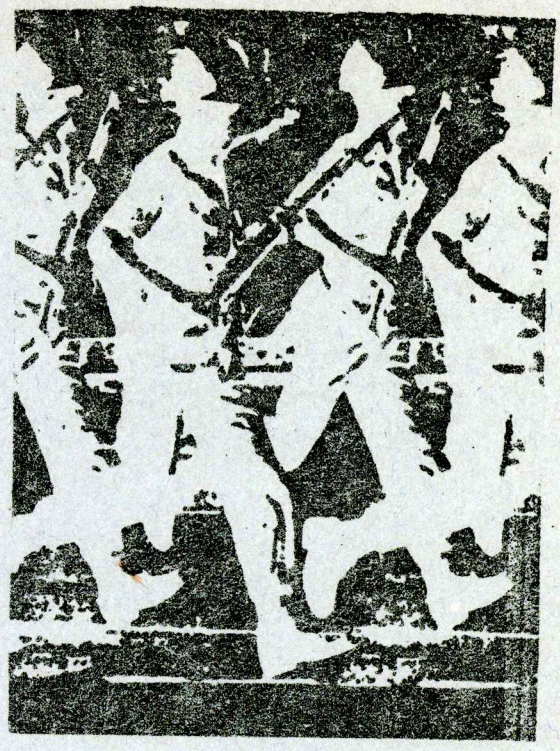
The families concerned and the ten volunteers, some of them skilled, would take charge of the work. The people from the first areas marked off started work in June, after having collected enough money. By the end of September it was completed. This has revived people's enthusiasm and has given them confidence to change their predicament and question the reasons behind it.

But there is urgent need for money to buy components to enable several units to progress simultaneously. Otherwise it would take 12½ years to build the remaining 49 tanks, and the project would be unlikely to be completed due to lack of continuity.

A bank account for money to support the project has been opened in Manchester. If you could help please get in touch with Shanti.

ERITREA

Ethiopians forcibly annexed Eritrea in 1962. Since then, over 50,000 people have been massacred, 1 million displaced, others flew to other parts of Africa, the Middle East and Europe.. Within Eritrea imminent starvation and disease await some 650,000 displaced people. Despite constant bombardment and attacks from Ethiopia, especially over the last



years, the Ethiopian people have made great strides in organizing themselves on a self-reliance basis in their liberated areas.

The Eritrean Support Committee in the UK is trying to highlight the achievment of the Eritrean people and to launch fund-raising programmes for projects within Eritrea. Examples of such projects are:- A comprehensive agricultural development project, a school equipment project. They are also trying to compile material on Eritrea for educational and fund raising projects in the UK.

HOW YOU CAN HELP:- By joining the Eritrea Support Committee, and getting your friends and colleagues to do like wise; by getting your organisation, union or society to organise meetings to publicise the Eritrean situation, and fund-raise for projects; by sending a contribution to:

Eritrean Relief Association,
BCM Box 865,
London WC1 6VXX
01 609 0211ex 19, for food, medicine, clothing, shelter, transport for displaced persons and refugees in great need.

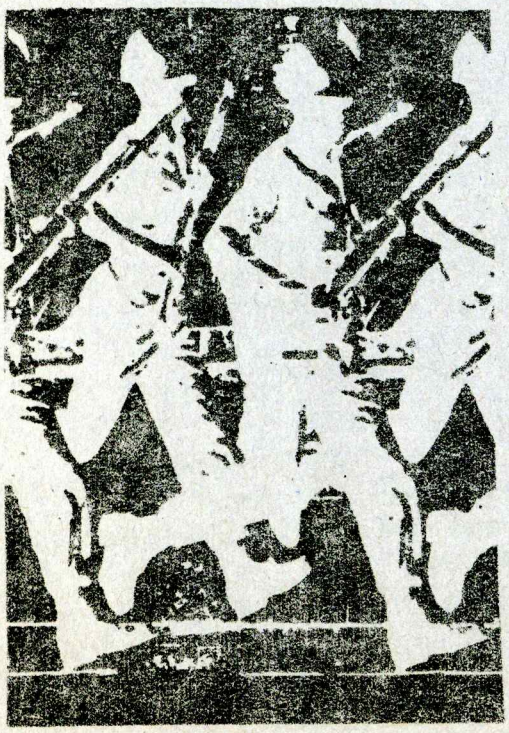
For more information:
Eritrea Support Committee,
467 Caledonian Rd,
London N7 9BE.
01 609 0211

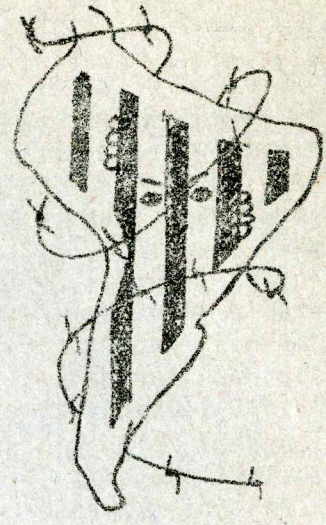
CARI - COMMITTEE AGAINST REPRESSION IN IRAN.

Iran is ruled by one of the most repressive regimes in the world. There are 25,000 to 100,000 political prisoners, widespread torture, frequent political executions and suppression of all political opposition and of trade unions. Repression has hit particularly hard over the past 12 months. Armoured cars and machine guns have been used by the police and the army to disperse peaceful demonstrations. On Friday Sept. 18th, 'Bloody Friday' 3,000 people were massacred as they were demonstrating for basic human and political rights. Instead of showing solidarity with the Iranian people the British Government tries to protect its interests. To quote Dr Owen: "Since thousands of jobs in Britain are attributable to contracts in Iran", a policy of protest would not be in Britain's best interests. Meanwhile the protest movement in Iran is gaining greater momentum.

You can help by writing to Dr Owen, Foreign and Commonwealth Office, London SW1A 2HH, protesting about his statements and the nature of our trade and contracts with Iran. Please write to the Prime Minister, 10 Downing St, objecting to the Queen's visit on the grounds that it will seem to condone and encourage the repressive policies of the Iranian Government.

For further information, write to; CARI, Box 4, Rising Free, 182 Upper St, London N1.





MANCHESTER LATIN AMERICAN SOLIDARITY GROUP

There is at present an upsurge of activity on, and interest in, Latin America. In many British cities there are new active solidarity groups engaged, like our Manchester Group, in work with church and student groups and trade unions, around the adoption of political prisoners, the possibility of boycotts and general educational work. In Manchester we have taken up the case of a political prisoner - a 24 year old woman medical student - and we are trying to encourage other groups in the area to put concerted pressure on the Argentinian and British governments, to press for her release and to grant her a visa. We are also in the process of obtaining the name of an imprisoned trade unionist and will then urge all groups in this area to concentrate on these two people. Our work also takes in the Shanty town project in Brazil (see separate article). Apart from regular business meetings, we are planning a series of open educational meetings on various topics related to Latin America, and are hoping to publish some information material.

On January 27th we are holding a Pena folk evening with Latin American, Irish and agitprop music, food and a late bar. All are welcome!

Contact: Shanti Third World Centre.

WHAT YOU CAN DO

- Raise funds for the Nicaraguan Permanent Commission for Human Rights. These should be sent to the account of Father Ernesto Cardenal, the Nicaraguan priest and poet, (Account no. 84840-8, Banco Anglo Costarricense, San Jose, Costa Rica), or to WUS (UK). These funds are needed for immediate relief work, for items such as beds, blood, blankets, field hospitals etc., as well as for the longer term work on human rights in which the Commission has been involved for several years.

- Write to or telephone the Nicaraguan Embassy (8 Gloucester Road, London SW7, tel. 01-584 3231) to protest against the atrocities committed by the National Guard and the continuing violations of human rights in Nicaragua.

- Write to Dr David Owen, Secretary of State, Foreign and Commonwealth Office, London SW1, asking the British government to:
  - –cut off all diplomatic relations with the Somoza regime
  - –withdraw all British aid to the Nicaraguan government
  - –make its concern known to the US government
  - –press for an emergency debate on Nicaragua in the United Nations.

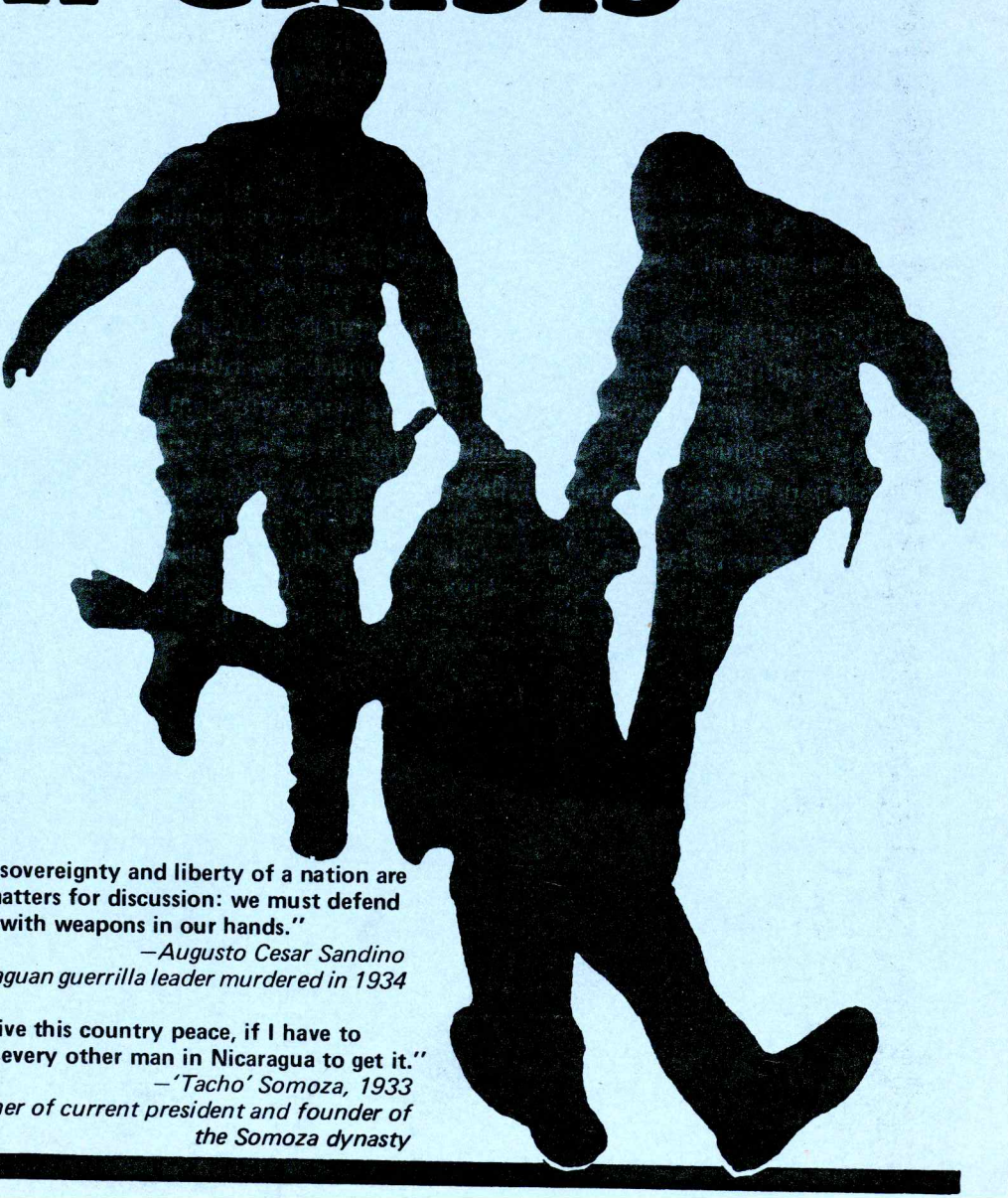
- Encourage your MP, association, church, trade union, college group to make representations to the British government.

- Write to Judith Hart, Minister for Overseas Development, Stag House, Eland Place, London SW1, asking the British government to give further aid to the relief and human rights bodies working in Nicaragua.

WUS

CAHRC

NICARAGUA in CRISIS



"The sovereignty and liberty of a nation are not matters for discussion: we must defend them with weapons in our hands."

–Augusto Cesar Sandino
Nicaraguan guerrilla leader murdered in 1934

"I'll give this country peace, if I have to shoot every other man in Nicaragua to get it."

–'Tacho' Somoza, 1933
father of current president and founder of the Somoza dynasty

NICARAGUA SEPTEMBER 1978

In spite of a nationwide revolt in September, which captured international headlines, General Somoza, president of the Central American republic of Nicaragua, remains in power today.

THE BACKGROUND:

January 1978	Pedro Joachim Chamorro, editor of the anti-Government paper *La Prensa* and leader of the opposition coalition UDEL, is assassinated. Widespread popular unrest and a general strike follow.
February	Massacre of 30 civilians in Monimbo, Indian quarter of the city of Masaya.
March-July	Intensified wave of repression, arbitrary arrest and imprisonment.
July	Hunger strikes in support of political prisoners; one day general strike; 26 killed by National Guard in Masaya, Jinotepe and San Marcos.
August 22	25 Sandinista guerrillas storm the National Palace in Managua. The operation is a complete success: they fly out with a $500,000 ransom and 60 released political prisoners.
August 25	New and indefitine general strike begins.
August 28	Popular insurrection in Matagalpa, quickly followed by four other cities.

"Hundreds were buried in common graves; boys and girls were incinerated on street corners like dogs." *(Mexican Reporter in Esteli)*

"In one house a family of eight sons were put up against the wall and shot. The mother and grandmothers who came to intercede for their children were also killed with their children in their arms." *(Inhabitant of Leon)*

"A pregnant woman fleeing from the city met a patrol of the National Guard. She was moaning in pain from a bullet wound in her leg. She cried 'I want to die!' So the soldier shot her without batting an eyelid. 'OK' he said, 'Now you've got what you wanted.' "
(Eye-witness report from Masaya)

The full number of those who who died in Nicaragua during the popular uprising of September 1978 will never be known. It may be as high as 10,000. In a country whose population is 2½ million, the scale of the massacre exceeds even the atrocities committed by the Chilean military junta after the 1973 coup.

Four of the country's principal cities—Masaya, Leon, Chinandega and Esteli—lie in ruins. Men, women and children defended the liberated cities with pistols, old rifles, sticks, stones and bottles. The National Guard launched an indiscriminate bombardment of civilian areas: using tanks, armoured cars, aircraft, rockets, bombs, even napalm.

The National Guard refused the Red Cross access to the war zones to treat the wounded.

10,000 refugees have fled across the border to Honduras; the same number to Costa Rica. The number grows every day. Physically and economically the country is shattered.

General Anastasio Somoza continues to rule by terror as his father and brother did before him.

His brother Jose and son Anastasio directed the National Guard's genocidal 'cleaning up' operation in September. The family dictatorship was installed to protect American interests in 1936. Since then, its survival has depended on the support of successive American presidents and the loyalty of US-trained and equipped National Guard.

In Nicaragua, such is the hatred for the dictator that political alliances are formed which would be inconceivable in any other country. The Broad Opposition Front (FAO) contains representatives of large corporations side by side with trade unionists and Marxist guerrillas of the FSLN. Even the chief of Coca Cola Nicaragua was among those arrested for 'subversion'.

The peasantry and the working classes have always been denied the most fundamental democratic rights. The business sector is outraged by the regime's blatant corruption.

Nicaragua is run less as a country than as a family business empire. Somoza's wealth is estimated at $500 million, and this includes:

- —ownership of 15% of Nicaragua's arable land
- —control of tha state airline, shipping company, TV company, Bank of Central America, construction industry . . .
- —blood trafficking, drugs, prostitution and gambling
- —massive misappropriation of foreign aid following the 1972 earthquake
- —manipulation of the tax laws to favour Somoza-owned industries

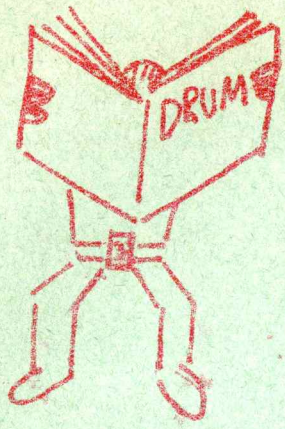
In contrast to this:

- —50% of the urban population and 70% of the rural population are illiterate
- —per capita income is £187 p.a. (World Bank figure)
- —only 5% of boys and 0.5% of girls receive secondary education
- —36% of the active population is unemployed (Nicaraguan government figure)

World University Service (UK)
20 Compton Terrace
London N1 (01-226 6747)

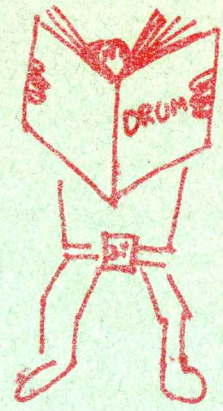
Central America Human Rights Committee
59a Church Street
Old Isleworth, Middlesex, TW7 6BE

CAHRC



HMM.....(FLICK, TURN)

YES, INTERESTING... (TURN, FLICK)



WHATS THIS... (PEER)

OH NO, ITS THE BOOK PAGE AGAIN!

Despite conditions of industrial unrest - I'm thinking of coming out for a 15% increase in the number of stamps I nick every week - the book column is managing to maintain a limited service this month. First on my list is a little number from one 'Colin Arrowperson' entitled 'Paulette Storey - The Early Years'. Now that the name of 'PS', as she likes to be known, is on the lips of so many, it seems indeed salutary to look back over her early career. The book cronicles her deep, personal involvment with young people and education - she was a kid and went to school - and later we see her in the world of higher education, drinking the tree of knowledge for all it is worth. Her tutor, the famous V. Boring, recalls ' In particular, nothing' of her. The first volume, of what we can only hope will be a series, finishes with her meteoric rise from being a 7/6d per week Shanti worker, to being a £19 per week Shanti worker. There are many fascinating stories, in particular of her deep love for wooden elephants. As a special offer to 'Drum' readers, this book is available from Shanti at the reduced price of £14.95 with this article. (So this time, you can't use it for bog paper!)

More seriously, the books I'm going to look at relate to the Aborigines, whose case Colin has written about elsewhere in the issue. The first book, and the only one, unfortunately, of which Shanti hes any large stocks, is 'From Massacres to Mining', by Janine Roberts. Subtitled 'The Colonization of the Aboriginal Australia', it is a detailed history of the Aboriginal People of Australia since the beginnings of European colonization to the present day. The history of genocide practised against the Aborigines is horrifying - they were still being massacred on occasion before the second world war. The current 'assimilation' policies of the Australian Government are exposed as being, far from 'progressive', an attempt at 'ethnocide' - the destruction of a whole race. The book looks in depth at what is perhaps the central issue for the Aborigines in their fight to survive - their attachment to their native lands. "My land is my foundation. I stand, live and perform as long as I have something firm and hard to stand on. Without land,..we will be the lowest people in the world, because you have broken our backbone, took

away my arts, history and foundation. You have left me with nothing". (Galarrwuy Yunupingu, 2nd chairman, Northern Land Council, writing to white people in 1976.)

The book looks at the current situation of the Aborines, their struggles against economic exploitation and territorial destruction, and in particular the situation in Northern Queensland, where huge areas of their Tribal Lands have already been destroyed through strip-mining for bauxite. This is altogether a fascinating, if frightening book.

The 'Mapoon Books' (Nos. 1-3) are unfortunately only available in limited supplies. They cover the sory of the Northern Queensland Mapoon Tribal Lands as seen by (1) the native people, second the invaders since the 16th century, third the huge mining companies who are now destroying the land. (Including Britain's RTZ) Of these, only book three is in print. We've got a few copies of book two, but our only copy of book one is rather mangled, having been used in an exhibition. Book one is perhaps the most fascinating, having many long, direct qoutations from Aboriginal people. The other two are essentially detailed texts for anyone especially interested in the subject.

Justone other magazine, while we're on the subject of Native Peoples: every month Shanti gets sent a copy of Akwesasne Notes, which is produced by Native Americans. (American Indians). I'm not really going to bother to try to describe this paper - why not ask to see it next time you're in the shop ?

Next month - a review of 'The Meaning of Meaning' by someone whose name escapes me. (The book does actually exist - Ibeleive its quite a major bit of British Philosophy. But then some people will beleive anything...)

So its tata for now (and tata for the Shah) Love Phil

BOOMERANG

The following poem was given to a Shanti member by the author, a black South African presently living in South Africa. Obviously, the author is unable to get such poetry published in South Africa.

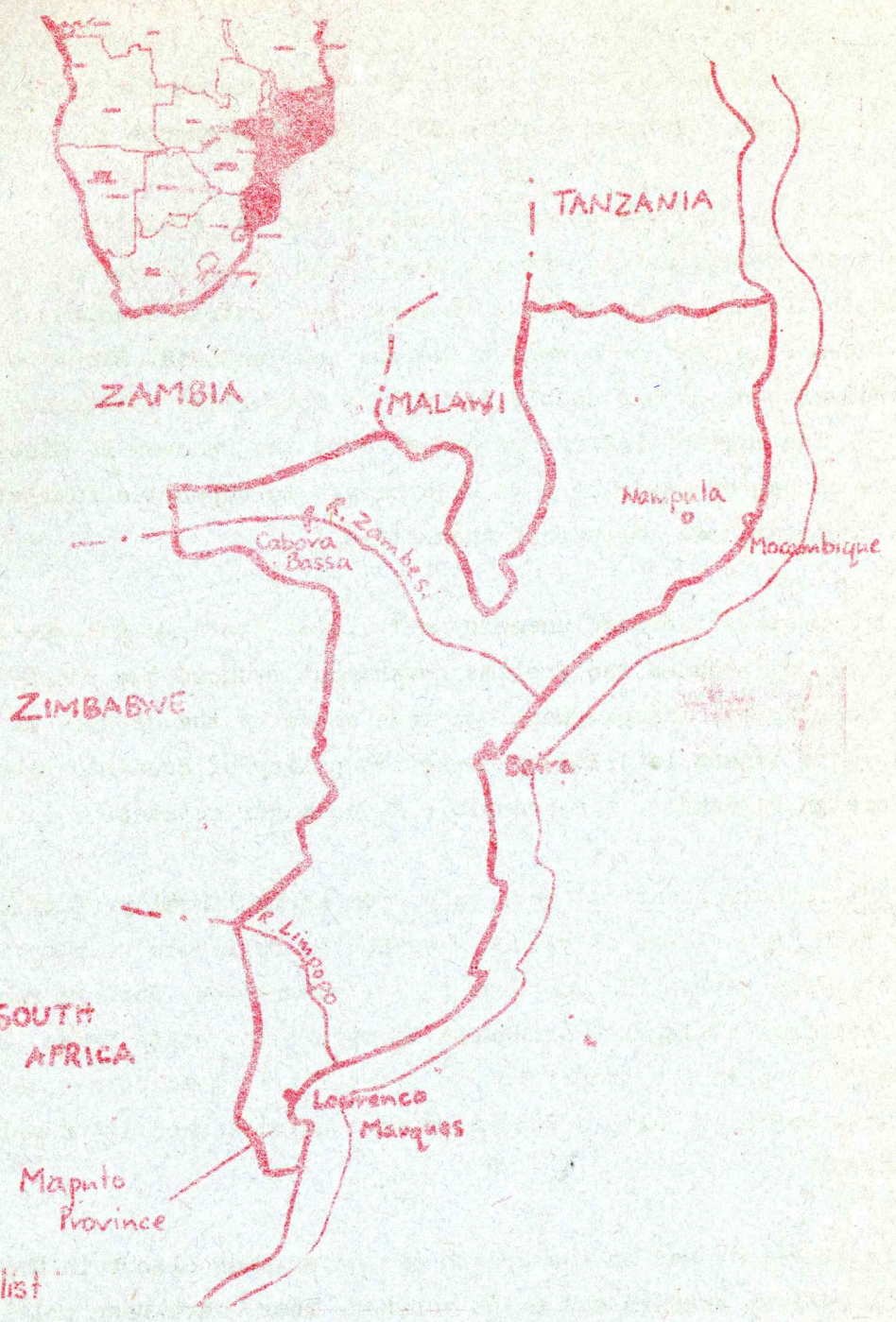
Me, a man of colour
I sold my brother to my masters
He was taken in and locked
His black hands adorning the still
bars

I felt safe, very safe
My next step was to be on
The lookout of another brother
I was given a house
A big house
A car
A flashy car
Money
Lots of it
Appraisal: you are a good boy
I went back to my people
People of colour

Each face I met
Was a mask of pity
They looked at my house
Pity
They looked at my car
Pity
The money I spent on them
Pity
I was filled with shame
Shame right through
On the way to town

On the way to town
Nobody accepted my lift
The smiles I got from my people
Are no smiles
The smiles I get from my masters
Are no smiles
I can't live all by myself
I really got to change

MOZAMBIQUE



FRELIMO – the Mozambique Liberation Movement – was founded by Eduardo Mondlane in 1962 to free his country from Portuguese colonial rule. Bases were set up in neighbouring Tanzania and two years later an armed struggle was launched. By the late 1960s FRELIMO had successfully liberated the northern part of Mozambique and was already beginning to operate around the site of the massive Cabora Bassa dam.

Following the Portuguese coup in April 1974 the transition to independence was swift. Portugal recognised FRELIMO as the representative of the Mozambique people and on 24 September 1974, exactly a decade after armed struggle had been launched, a joint FRELIMO-Portuguese government took power in Lourenco Marques. Mozambique won full independence, under FRELIMO rule, on 25 June 1975.

500 years of colonialism left enormous problems. But FRELIMO had already begun to develop the regions it had liberated during the war. Policies evolved in the long armed struggle are now being applied on a national scale. One example is FRELIMO's determination to prevent the growth of a black elite. The rationale is best expressed by President Machel: *'Better to kill the crocodile while it is still small and forced to stay on the edge of the river, than to wait and kill it when it is bigger. Then it will go to the middle of the river and it will be too late'.* – New Internationalist

INTERVIEW WITH BARRY MUNSLOW

Barry Munslow has been a friend of Shanti for many years and has been active with the Anti Apartheid group in Manchester. He returned from Mozambique recently after working there for over two years. Because we feel his comments about the efforts of Mozambique are useful in trying to understand what is happening there Shanti decided to interview him.

QUESTION: Could you describe briefly what you were doing in Mozambique?

ANSWER: I was working at the Centre of African Studies at the Eduardo Mondlane University. The Centre was set up to do research which fulfilled the needs of Mozambique undergoing the transition to socialism. All of our projects were undertaken, researched and written up collectively.

The first work we undertook was a study on Zimbabwe for the Patriotic Front and the Mozambican government before the Geneva Conference in October - November 1976.

The second was a study on migrant labour for the Ministry of Labour; under colonial rule there were many migrant labourers from southern Mozambique who went to work in South Africa, while migrant workers from Central Mozambique went to Rhodesia and those from the north went to Malawi and Tanzania. Since Portugal was itself underdeveloped, it was unable to utilise Mozambican labour and was forced to sell it off. The migrant labour system relieved the Chamber of Mines in South Africa of the burden of paying a wage high enough to support a family: wives and children grew crops at home to support themselves.

The third study examined unemployment. In Southern Mozambique there was large scale unemployment because the Frelimo government reduced the supply of migrant labour to South Africa. Unemployment was made worse by the closure of factories when Portuguese owners left and by an active policy of economic sabotage carried out by foreign companies, for example - Sena sugar estates.

Migrant labourers who had been away from agricultural production for 18 months at a time, found that on return they had no full role to play in the agricultural sector. This raises the question of re-integration. Workers can be incorporated into communal villages (Portuguese therefore) or state farms, but it can be a backward step in the transition to socialism to transform a worker back into a peasant. There was also a special report which looked at unemployment amongst women.

Our fourth study was on the growth of the working classes in Maputo. We concentrated on the railway workers and dock workers. There have been criticisms from certain left wing groups in Britain of the lack of workers' councils in Mozambique and Angola. There are in fact workers' councils. What I feel they really mean is why has there been no workers takeover. This raises the question of the level of the working class consciousness. To give you an example, under Portuguese rule the stevedors had a long history of resistance through strikes stretching back to 1910. Then in 1974, after the coup in Portugal, there were two currents within the stevedors. The first said they should wait for Frelimo to come to power before asking for higher wages and the second said they should strike immediately. So they struck, gained a considerable wage increase and went back to work to unload the armament ship that supplied the colonial army which was still fighting against Frelimo.

The growth of working class consciousness is something that must be developed by the Party (Frelimo) through the process of class struggle.